

that's enough to swing a close election.

THIS new housing plan will work itself out—the proponents declare—in 47 years, after which, undoubtedly, it will be replaced by a grander and more glorious plan lasting another century, or until the cows' teats run dry. The 47-year plan will cost a mere 18.5 billions.

UNDER this proposed bill, tenants must not have an income of more than five times the annual rental, plus \$100 for every child. The Gestapo will be around to check up on you; so, if you don't want to be evicted, come clean on your income figures. (Or, get on the Gestapo.)

THAT'S an ill-smelling wind that Senator Williams of Delaware is stirring up. He wants to know what has happened to a mere \$350,000,000 that have disappeared from the assets of the Credit Commodity Corporation. The General Accounting Of-

fice has been looking for this item for a couple of years, without success, and the Secretary of Agriculture says "search me."

AFTER an exhaustive study, Herbert Hoover reports what Baby Snooks knows off-hand, that there is plenty of waste in Washington. It seems to us that Mr. Roosevelt said something like that about the Hoover Administration in 1932. Democracy marches on.

ANYHOW, here are some interesting figures from the Hoover report: the government owns or is financially interested in some 100 business enterprises; total investment of the super-holding company is over \$20 billions already, \$14 billions more committed; the government guarantees directly or indirectly about \$90 of deposits and mortgages; it has written life insurance totaling \$40 billions.

ALL this and taxes too.

member 1945 to October 1948). The Germans were even accused of crimes such as the murder of over four thousand Polish officer prisoners in the Katyn Forest near Smolensk, USSR, in 1941, when the Allied prosecutors knew that these murders were due to the Soviet government alone. Mr. Belgium devotes over a dozen pages to this monstrous incident. German prisoners were used as slave laborers in England, France, and the USSR, and the United States shifted her prisoners to the first two for that purpose. About nine million German civilians were deported from "the new Poland," Czechoslovakia, Hungary and other places into the truncated, overcrowded, underfed territory which now goes by the name of Germany, all of which is under foreign occupation. Germans suspected of having been connected with the National Socialist Party, and many others as well, were despoiled of their property and were beaten or tortured by British, Americans, Russians and French, the pious accusers at Nuremberg, in order to extort confessions. The French and the Russians were the worst despoilers. After the German surrender three-quarters of the live-stock in the Russian zone were removed to the USSR and the remainder slaughtered to provide each Russian in the zone with his or her monthly ration of meat. "In July 1947 at Potsdam alone 2,800 children of families of the Russian army of occupation were going to school." In the French zone there were eighteen Frenchmen to every thousand Germans, compared with two or three Americans to every thousand Germans in the American zone.

But best Americans should congratulate themselves on this comparison, let it be remembered that it was the United States Army which had charge of all the arrangements for the "trials" at Nuremberg, and that the accused were from the first in the "care" of that army. The primary object of this and all the other "trials" was clearly not to do justice but to secure convictions. They were carried out in the worst traditions of American lynching. For this shameful spectacle the British and American prosecutors, Shawcross and Jackson, were as responsible as their opposite Russian files, Rudenko and Nikitchenko. How is it possible for an American to feel any longer respect for the United States Supreme Court when one of its so-called "Justices" participated in pseudo-judicial proceedings which violated all the accepted rules of modern jurisprudence? The accusers were acting as judges in their own cause and were trying the accused under rules which were made after the deeds were committed. What nauseating hypocrisy to hold a trial under such conditions! To have instituted these trials "is merely to carry on war after the fighting has ended. It is merely to carry on a coward's war."

After one has finished Mr. Belgium's book one is likely to despair of the human race, for he certainly shows to what depths of infamy that race is capable of descending. One thinks of Swift's Yahoos, the obscene anthropoid beasts in the last part of *Gulliver's Travels*, who were so low that they had to be kept in check by a noble race of horses, the Houyhnhnms. One thinks of Montaigne's account of the cruel tortures inflicted by the Spanish conquerors on the kings of Peru and Mexico in the sixteenth century because the latter were suspected of concealing a part of their wealth from the invaders (*Essays*, Book III, ch. 6 end). He says: "We have the accounts of these atrocities from themselves; for they not only admit them, but they boast of them and preach them abroad. Can it be for a testimony of their justice, or zeal for their religion?"

James S. Green.

Victims' Justice, by Montgomery Belgium, Henry Regnery Company Hinsdale, Illinois. \$2.75

Liberty in a Nutshell

WHATEVER he had in mind when he set out to write his fine little book, *Liberty: A Path to Its Recovery*, what F. A. Harper did come up with might be called "A Handbook on Liberty." For, he has set down in concise form and in the barest outline the principles of his subject. He has reduced metaphysical background to a minimum, avoided economic detail, skipped discussion of the ways in which political intervention obstructs the natural ways in which, in fact, as well as in the ab-

ject would permit basic ideas. Admittance of liberty are best actively, he has set its objective man little emotion as teacher can not compendium, not guide, not an ex-

One who has given the subject of liberty its problems—written on in this book, of error but on this. For instance, viewer, obscure interpretation of let down with the to expand on the privilege, which, asserts, is a denial enumeration of the which creep into the obstruction way of illustrative satisfying. The nistic will most that Mr. Harper tion of the shad by organized religious scientist soft-pedaling the State. In face of the sub restraints on li vious.

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Liberty: A F. A. Harper. Education. In York. \$1.50 do

The Religion of Democracy

THE essence of the system of government we Americans call "democracy" is an emotional complex quite akin to faith. The laws and the machinery of that government are not unlike the ritual and organization of religion, which also attempt to give objective expression to a deep-seated personal emotion. The constitutional devices of "democracy" are the rational implementations of that faith, not the guarantee of it, and must bend to its strength or weakness. It is the faith, not the outward form, that is the determinant of "democracy."

The cardinal tenet of the faith underlying the "American way of life" is the capacity of the individual for self-government. So long as Americans cling to that belief, just so long will "democracy" prevail; only when the individual American renounces his self-sufficiency as an instrument of government will the system under which he has lived and flourished lose its potency. Any succeeding form of government will be the expression of whatever new turn his religious experience takes.

To this thesis, which by itself is incontrovertible, Felix Morley brings a mass of historical evidence, and the support of political philosophy, in his highly readable book, *The Power in the People*. One may question, why is that faith weakening, as Mr. Morley admits, or what has happened to the American that he seems ready for conversion to a contrary faith? But one cannot argue the point that "democracy" is in fact a belief born of an acceptance. In a way, the argument of Mr. Morley is a variation of the argument of Henry Weaver, in his *Ideas Have Consequences*, that the way we think is the way we live. Who can gainsay that?

The seed of that faith which is "democracy" took a long time in maturing. It flowered ultimately in the Declaration of Independence and in the American Constitution; but the germinating process was furthered by the Christian ethic, in which it is rooted, and by a series of historical events that took place in England. The heritage of the American Republic includes Milton and Locke and Burke, the Civil War of 1861, the Revolution of 1688, and all the religious, social and political movements which gave shape and character to the "mother country." It was out of these experiences and currents of thought that the "American way of life" was born. Self-government did not originate in Philadelphia in 1787; it came into its own there as a result of previous environmental influences.

All that is quite true. But one cannot ignore the influence of their own peculiar economic environment on their way of thinking. They brought with them a strong conviction of individual dignity and a religion that gave that conviction firm support. But here where the opportunity of making a living was as limitless as the vast spaces open to them, this underlying tenet of the "democratic"

faith had easy going. Whatever else man is, he is an economic animal, and the facility with which he can supply his material wants must have a bearing on the other needs of his nature, social, spiritual and cultural. Hence, if the American is now turning away from the faith of his forefathers, one must look for at least a partial cause in a change of economic environment. The political intervention in his private affairs (which he seems to welcome) is not the cause of his lost faith; the political intervention is in fact only a symptom of a fundamental disease—the persistence of poverty in the face of increasing wealth. He turns to political intervention simply because in the matter of making a living "democracy" has somehow failed him.

One quarrels with a good book only because one expects more of a good book. It seemed to the present reviewer that the avoidance of the question of economic causation is a weakness in Mr. Morley's argument; but, then, maybe the inclusion would have thrown the book completely out of shape and made it less attractive. As it is, *The Power in the People* serves the good purpose of calling us back to first principles, and deserves wide reading.

F. C.

The Power in the People, by Felix Morley, D. Van Nostrand Company, New York. \$3.50.

The Crimes of the Allies

AN account of Mr. Montgomery Belgium's recent book, *Victims' Justice*, ought to begin with a tribute of praise to author and publisher, who have displayed unusual courage and nobility of spirit in producing it. Its title contains more than a suggestion of irony; an alternative and less oblique title would be *The Crimes of the Allies*. Its theme is a reasoned and documented condemnation of the hypocrisy, self-righteousness and cruelty of the United States, Britain, the USSR and their lesser hangers-on in the last war, and in particular of the so-called "war crimes" trials at Nuremberg and of similar wholesale trials elsewhere in Germany in the months and years following the surrender in May 1945.

The six kinds of "war crime" of which the German defendants at Nuremberg were accused were as follows: (1) murder, ill-treatment, or deportation to slave labor of civilians of occupied territories; (2) use of concentration camps to destroy opposition; (3) murder or ill-treatment of prisoners of war; (4) killing of hostages; (5) plunder; and (6) destruction of cities, towns, and villages and devastation not justified by military necessity. By quoting well-authenticated instances from British, American, Russian and other Allied sources, Mr. Belgium shows indisputably that identical crimes had been perpetrated many times over by all the Allies themselves, either, as with (6), before the invasion of German territory, or, as with the first five, at the very time the Nuremberg "trials" were being held (De-

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